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etting

CHURCH MEMBERS

By Vance Havner

is a great day for going after
ch prospects. After what some
ches have experienced it would
well to take care that church
are not padded with many un-
nerates who are easy joiners.
ing Christians on Christ's level
er has been easy. It might mean
de awakening but it would be to
good of all concerned if we stud-
some New Testament "pros-
s" and what became of them.
Lord lost some of his best
. There was one who declared,
rd, I will follow thee whither-
er thou goest." Who would not
come such a volunteer today
e walked down a church aisle
such a high resolve? To raise
slightest doubt or to put the
lest obstacle in his path would
g down the wrath of all in-
erers. Yet our Lord said to this
y, "Foxes have holes, and birds
he air have nests; but the Son
man hath not where to lay his
." That would not be calculated
ake things any easier for such
recruit. Would we dream of in-
ng such a sobering thought to-
? It might discourage a budding
ple.

onsider the second prospect in
same passage, the man who
ted first to bury his father.
tever the application today,
would think of meeting that

with, "Let the dead bury their
dead: but go thou and preach the
kingdom of God"? What sort of
technique is that? You will find
it in none of our modern books on
how to do it. "Suffer me first to do
something else" is the attitude of
thousands today and we take them,
reservations and all, in the vain hope

What kind of members does the Lord want in his church?

that they will drop their provisos
after we get them in. But they do
not and on Sunday morning we
look out on congregations, many in
which are in the church with their
fingers crossed, fearing the Lord
but serving their own gods, a half
hearted mixed multitude still saying,
"Suffer me first . . ."

Not Temporary

A third prospect merely wanted
to tell the home folks goodbye. By
our modern method we would glad-
ly give him all the time he wanted
and have him start for heaven with
his face pointed one way and his
feet the other. Plenty of people are
doing it—but God does not take
us to heaven backwards. You will
hear little said about putting a hand
to the plow and looking back. We
are glad to take them on any terms.
This man said, "Lord, I will follow

thee but . . ." and that is about as
far as numbers of church-members
are ever brought in discipleship.

The Scriptures tell us of some
who hear the Word and anon with
joy receive it but have no "root in
themselves" and so "endure but for
awhile." Who today would not ac-
cept anyone who came forward with
smiling face? Who would not put
them down as bona fide additions
with never a moment's hesitation?
True, we have no way of determin-
ing the thoughts and intents of the
heart but all prospects ought to un-
derstand that a believer is also a
disciple and that he who comes to
Christ must also come after him.
There is nothing clearer in the New
Testament than that and if we made
it clear at the outset it might spare
us the sad aftermath of these who
begin to build and are not able to
finish.

And there is the prize exhibit,
the prospect who had everything,
the rich young ruler. Imagine any-
body raising a finger if such a chap
with manners, morals and money
offered himself today! What more
could you ask than what he had?
He would not only be received with
a rousing welcome but would prob-
ably be appointed treasurer before
sundown. He was the prize catch
of the Gospels—but Jesus did not
catch him. He let him get away and
instead took on some far less prom-
ising characters. It is all so disturb-
ing. We had better lay up some of
our manuals and read the New
Testament again.

Recruit Disciples

Some strange prospects show up
in the Acts of the Apostles. There
(Continued on page 13)

News and Notes

ANNOUNCEMENT

From the estate of Miss Lena Petersen of Atonement Lutheran Church we have received a gift of \$1,675.00, to be divided among several missions and benevolences of our synod. We are thankful for this bequest and pray that God will continue to raise up men and women who give of their means as the Lord has blessed them.

William Larsen

Pastor Ried Neve of Kennard, Neb. has accepted the call from Storm Lake, Iowa, and he will move into his new charge Jan. 31.

Pastor Virgil R. Andersen of Plainview, Neb., has accepted the Flaxton-Bowbells, N. Dak., call and he will move to his new charge Feb. 1.

Coulter, Ia., J. E. Jacobsen, Pastor. Christmas at Nazareth was truly a festive season as this was our first Christmas service held in our new church. The program "Rays From The Star Of Bethlehem" was given by our Sunday School on December 23rd.

On December 30th the men of the church entertained their wives and families at a Christmas party. It is unique in that the men prepared and delivered the program and also the refreshments.

On January 4th Miss Jessie Coburn, daughter of Mr. and Mrs. William Coburn left for her new missionary work in Peru. Mr. Coburn is our Sunday School Superintendent. She hopes to be able to obtain a visa to Ecuador later. She is affiliated with Wyckliff Bible Institute. Our prayers and best wishes go with her as she embarks on her new work. Last fall she spent several months in Mexico in preparation for this work.

Our Ladies Aid and Helping Hand Societies sent boxes of food to the missionaries in Africa. Things were sent that are not available in Africa but would be a treat during this season. We have already received a letter from Africa saying they had arrived and had been distributed to the various stations there.

One of our classes in Sunday School sent an offering, taken in their class each Sunday, to the leper colony in Africa. Another class in our Sunday School is now starting a mission bank. How much can be done with so little over there!

In November we were privileged to have in our midst Mr. Paul Lindell from the World Mission Prayer League. He is general director of the League. He spoke to our Sunday School and at the regular morning service and evening service on Sunday. On Monday and Tuesday evenings he showed colored slides on the work being carried on in South America. He brought us some of the most inspiring messages we have had the privilege of hearing.

It was especially interesting to hear about the work in Ecuador as Miss Coburn plans to work there eventually.

The World Mission Prayer League is working in Bolivia, Mexico, Afghanistan, Nepal and Tibet. He told us, and also showed slides, of the opening of frontiers in South America. There is a great opportunity to bring the gospel to the Indians of South America. Much interest was aroused in our congregation through these meetings.

Eugene, Oregon, The Rev. E. R. Andersen, Lutheran Welfare Chaplain, Racine, Wisconsin, visited with his son and family, Pastor Edward R. Andersen, Emmaus Lutheran, Eugene, Oregon, during the Christmas Holidays.

On Christmas Day, The Rev. E. R. Andersen was the guest speaker at Emmaus Lutheran Church Christmas Worship Service, speaking on the topic: "Good Tidings."

The evening of December 20th, Pastor and Mrs. Edward R. Andersen had an open house for the pastor's father, so that the members of the congregation could meet the guest. There are a number in Eugene that had formerly been members of his congregation at Kenmare, North Dakota. In June 1956, The Rev. E. R. Andersen had served as pastor for fifty years, in the ministry of the United Evangelical Lutheran Church.

On December 21st, the Rev. Andersen spoke at Bethesda Lutheran Church at a Scandinavian Service was enjoyed by those who understand the Scandinavian language. It was a treat to hear a sermon in Scandinavian since the language is so little known. To hear the gospel preached and sing the hymns in the Scandinavian language, it is something that goes to the heart, especially the older members, who have been born and raised in that language. The ladies of Emmaus and Emmaus Lutheran Church served lunch after the service, which were beautifully decorated and delicious lunch. Then a fellowship followed.

Sunday, December 16th, at 7:00 the Luther Leaguers joined with members from other Lutheran churches in the area for an early morning service at Emmaus Lutheran Church. There all went to the Willamette Ski Area for a day in the snow.

At the regular church worship service, Sunday, December 16th, members were welcomed in church and there were four baptisms.

This is the first Christmas pageant of the Junior Choir, which started in September. It has ten voices, and is doing remarkably well under the direction of Mrs. Downer.

Please note: The statistical reports were sent out on Jan. 14. Anyone who is pastor or president of a congregation who has not received his report will please inform Statistician at the Lutheran Publ. House, Blair, Nebraska. P. C. Jensen plans to be back in office here by March 5.

MISS NISSEN BACK IN AFRICA

I just received a letter from Margaret Nissen informing me as of January 13, 1957, that she is on her way to Africa. She will be staying at S. U. M., Jos, Nigeria, Africa for two months. Any mail to her will reach her there after which she will return to the Sudan Mission, Numan, Nigeria.

She is feeling fine and is extremely grateful to God, that she can continue to the mission field for further service.

We wish to express our deep appreciation for the many letters and cards sent to her during this time of illness. Our prayers have been answered.—N. B. Hansen.

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JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

Young and Older Pastors

op Skat Hoffmeyer of Aarhus, Denmark, who is known in the United States and Canada from a visit to many of our congregations in 1954, has just celebrated his 25th anniversary in Aarhus. It is 25 years since he became dean at the cathedral and some fifteen years since he was made bishop. The bishop was just as old.

A newspaper carried a long interview, in which the bishop talked about many interesting things. One problem was that of the chance for pastors to move. Said Hoffmeyer: "The problem for us pastors with respect to getting a new call, is often very depressing, especially when you reach the fifties. The Church boards say, 'We need a young man, who is able to do something for the people. The youth is the problem.' Well, Adam and Eve said the same when they saw how Cain and Abel got along with one another! And there is something wrong here, for there are young pastors of 25, who talk as if they were talking to old ladies. If a pastor is able to speak to the young people he can do it till he is 70."

Hoffmeyer was asked about the work of a bishop, and he said: "A bishop is a pastor and must be a pastor."

He had the joy to spend a good deal of time with the people at Evanston, Ill., in 1954 and then he was with us most of a week at Spencer. We learned to love him as a very straightforward man with many varied interests. But one of the deep impressions he gave us was that he was a pastor. When we talked about some of the problems that he had in his office he always discussed them and the people, with whom he had to deal, from the point of view of the pastor, the shepherd.

We know that the people he met on his trip here and that became his friends will join with us in wishing that Aarhus bishop many years of happiness and fruitfulness.

The Church Is for the People

The first article under "Church News from Here and There" should be read by all. The writer emphasizes something there of great importance. It has to do with the attitude with which we think of the church. We always tried to do something for people. He came to see. He came to give his life. The Apostle Paul had the same view. He speaks of giving oneself.

In the present day church there is the danger that we think that the church is for the people. That the good news is for all the people. We may adopt the attitude that the people are for the church rather than the church is for the people.

In our emphasis on organization, which is very necessary, and stewardship, which is also very necessary, we may kill the goose that lays the golden eggs. This we do if we do not have the attitude that the church is here to serve people, and to help people.

It is so easy to fall into the temptation that people should fall into line. This is the way of the law and not of the gospel.

Christ came to save the lost sheep. But too often we are not interested in the lost sheep. We are only interested in the people that are willing to fall into line. We forget that we are here to do something even for them who don't want any help.

Progressive Degradation of the Arts

Dr. Pitirim Sorokin of Harvard University spoke at Philadelphia recently and said that "A progressive degradation of the arts in America has replaced a great culture based on spiritual values." He was addressing 750 college presidents and administrative officers. We suppose that Dr. Sorokin's voice will not be heard very far, which in itself is an indication that something is wrong.

The Harvard sociologist said there had been a "degradation of fine arts and beauty as a supreme end-value to the level of a mere means of sensual enjoyment."

"Nowadays, art has become just a commodity manufactured primarily for the market," he asserted. "Its aim is almost always exclusively at utility, relaxation, amusement and stimulation of over-jaded nerves. Instead of elevating the masses to its level, it sinks to the level of the common herd."

He told the educators that institutions of higher learning were turning out graduates who were "illiterate or semi-illiterate in fine arts."

"As a consequence, when they become big business executives they sponsor the vulgar," he declared.

Dr. Sorokin scored contemporary "sensate art" for a "morbid concentration on pathological types of persons and events."

"The Western art in our times," he said, "has descended finally to the realm of the social sewer with its subhuman population consisting mainly of murderers, hypocrites, mentally insane and perverts, cynical politicians, crazy teenagers, hucksters of arts and sciences, racketeers in religion and other demoralized and de-socialized human beasts."

Dr. Sorokin is the author of "The American Sex Revolution," which emphasizes a "drift toward sexual license" in all fields of culture.

Church News from here and there

AEKS NEW EMPHASIS ON CHURCH RESPONSIBILITY FOR LAYMEN

Dr. Henry P. Van Dusen, president of Union Theological Seminary at New York, called for a revolutionary emphasis upon the church's responsibility for its laymen.

In an address to some 350 women attending one of the seminary's Morning Lecture Series, Dr. Van Dusen said "the Church must center her efforts on how she can do more for the laity, rather than how the laity can do more for the Church." He said the present denominational church organization is inadequate to meet the layman's needs.

"Rather than mobilizing the layman's resources to uphold the Church in its work," he said, "the Church must mobilize its resources to uphold the layman in his work!"

Observing that the laity comprise 99 per cent of the Church, and spend half of their waking hours on their jobs, Dr. Van Dusen stressed "that it is here that the Church has almost wholly failed to help them directly."

"Here, in their jobs," he said, "the laymen face their most baffling perplexities and dilemmas, and it is here that the Church should help them if it is to help them at all."

Dr. Van Dusen charged that the Church has failed in this area because it "has used a lay upsurge of interest for the purpose of achieving more effective lay participation in the Church's program, rather than seeking to assist the laymen to discharge their responsibilities more effectively as Christians in the secular world."

"The Church's motive," he said, "should be to help the layman to think, live and act as a Christian in his job."

Taking issue with the notion that only clergymen can speak for the Church, Dr. Van Dusen pointed to

the laity as "the ambassadors of Christ in the world." He said that if the Church is to speak intelligently to the world, "it must be through the lives and deeds of its laymen."

Turning to the Church's role in society, Dr. Van Dusen again stressed the layman's importance in this area.

"The Church has no right to speak on issues of the secular order except as their pronouncements are informed and determined by the wisdom and experience of Christian laymen with firsthand knowledge of the problems," he said.

"The Church cannot implement its pronouncements, effecting transformations in society, except through the decisions and deeds of Christian laymen who stand at the points of divergence and hold the helms of power. Society is effectively changed not by the enunciation of abstract principles, however true, noble and impressive, but only by decisions made day by day in industry, politics, business and world affairs."

LUTHERAN BODIES SET RECORD CONTRIBUTION GOAL

A record goal of \$35,550,000 in contributions for 1957 and \$120,635,000 for the three-year period 1957 through 1959 was set by representatives of six Lutheran church bodies at a meeting at Columbus, O. The occasion was the forth annual All-Lutheran Stewardship Conference.

Present at the meeting were stewardship directors of the United Lutheran Church in America, Lutheran Church-Missouri Synod, Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church and United Evangelical Lutheran Church. The combined membership of the six bodies is 6,847,000.

In 1956, the combined giving by communicants of the six Churches was \$28,775,000 and the total raised during the three-year period 1954 through 1956 was \$72,020,000.

Dr. George S. Schultz, director of Stewardship and Finance of the American Lutheran Church, was chairman of the conference.

"It is heartening to realize," he said, "that more and more laymen each year are becoming fully aroused to the needs for generous giving to the work of the Kingdom on earth—alleviating suffering millions of God's creatures throughout the world and continuing the work in preparation to bring the message of Christ to all Americans."

Featured speakers at the sessions included Dr. T. S. [unclear], professor at the Theological Seminary, Capital University, Columbus, O.; Dr. Henry Endress, executive director of the Lutheran League for Movement for Stewardship, United Lutheran Church in America; and Mrs. Eleanor Bockheim, Columbus, O.; former staff worker in stewardship for the American Lutheran Church, and author of the book "The Stewardess."

SAYS NEGRO CHURCHMEN GIVING WISEST LEADERSHIP ON INTEGRATION ISSUE

A white Methodist minister in Schenectady, N. Y. said an "unconscience" in the Protestant churches has caused the slowest and wisest church leadership on the integration issue to come from the Negroes.

The Rev. J. Edward Campbell, pastor of First Methodist Church, spoke at a meeting of the Schenectady Branch of the National Association for the Advancement of Colored People.

He also said some southern ministers who believe in integration can do more by conversation than by preaching. They do not preach it, he said, because they probably would be replaced in pulpits if they did. But, he added, they express their conviction "openly in conversations."

Mr. Carothers said 16 of 177 southern ministers with whom he talked supported the U.S. Supreme Court ruling outlawing segregation in public schools.

He said the fundamental is

er segregation and discrimina-
Christian has caused many
n Protestants to form Negro
ities because of the "uneasy
nce."

RE OF CHURCH-RELATED EGE HELD TIED TO ATION FOR FREEDOM

theologian said at Philadelphia
ne future of church-related
lies in the education of
nd women for freedom. He
their responsibilities in a-
g this goal greater than "the
ical abolition of ignorance."
essor J. Edward Dirks of Yale
y School made this observa-
an address to the annual
g of the Association of Amer-
colleges here.

philosophy of higher educa-

tion for our day and the future,"
he said, "must begin with the recog-
nition that truth is not the stock-
piling of parcels of information but
an integrity which consumes the
whole of life—that truth is not the
terminus of our searching but the
path in which we are called to walk.
Such a view of education can and
must be built upon foundations in-
formed by the vitality of the Chris-
tian tradition."

Prof. Dirks said he saw three
"particular facets" as the basis of
educating men and women for free-
dom, "the unique role of Christian
colleges." First, he said, education
must expose and attack "myths of
complacency and irresponsibility to
which we find ourselves in bond-
age." Second, it must provide the
kind of learning which is not ex-

clusive of knowledge, "but in which
truth becomes transforming of hu-
man life." And, third, it must pro-
vide the kind of academic communi-
ty which leads men and women
toward real maturity.

PERCENTAGE OF LUTHERAN STUDENTS SHOWS GAIN

An increasing percentage of Lu-
theran students is enrolled in 31
four-year Lutheran colleges in the
United States and Canada, the Na-
tional Lutheran Educational Con-
ference was told recently.

Enrollment in the 31 colleges has
reached a total 30,764, with 65 per-
cent of them Lutheran students, as
compared to 61.4 percent in the last
academic year (1955-56), according
to Dr. Gould Wickey, Washington,
D. C., executive secretary of the
Board of Higher Education of the
United Lutheran Church in Amer-
ica. Dr. Wickey is editor of the
News Bulletin of the National Lu-
theran Educational Conference,
which is meeting at the Bellevue-
Stratford Hotel in Philadelphia.

Total enrollment for the 1956-57
school year in all Lutheran semi-
naries, colleges and high schools
was 45,404, an increase of 2,621 stu-
dents or 6.1 percent over last year.

Twenty-two seminaries reported
a total enrollment of 3,541; 31 col-
leges reported 30,764 students; 17
junior colleges 2,265; and 33 high
schools and high school depart-
ments 8,644 students.

The enrollment figures came from
the American Lutheran Church,
Augustana Lutheran Church,
American Evangelical Lutheran
Church, Norwegian Synod, Suio-
mi Synod, Evangelical Lutheran Church,
Lutheran Church—Missouri Synod,
Lutheran Free Church, United
Evangelical Lutheran Church,
United Lutheran Church in Amer-
ica and the Wisconsin Synod.

Dr. Wickey's report showed the
following breakdown of enrollment:

Seminaries (22)	3,531
Colleges (31)	30,764
Junior Colleges (17)	2,265
High Schools (33)	8,644
Total (1956-57)	45,404
Total (1955-56)	42,782

THE LIVING WORD

By Luther A. Weigle

"Damnation" and "damned"

word "damnation" is used ten
the King James Version of
ble, and "damned" three
as translations of words con-
with the Greek *krino*, which
to judge, pass sentence, or
n. For these same Greek
the King James Version uses
' 87 times, "judgment" 41
"condemn" 22 times, and
mnation" 8 times. The English
d Version of 1881, the Amer-
standard Version of 1901, and
vised Standard Version of
agree in eliminating "dam-
and "damned" in these
n contexts, and use the same
which are used elsewhere.
is no special significance in
assages, to call for the heav-
ish words. We must remem-
o, that in 1611 "damn" was
ral word which meant con-
and "damnation" meant
nation—senses in which
ords are now obsolete.

cribes who devour widows'
do not receive "greater dam-
but "greater condemna-
Matthew 23:14); Mark 12:40;

Luke 20:47). The penalty of resist-
ing the authorities is not to "re-
ceive damnation" but to "incur
judgment" (Romans 13:2). In the
King James rendering of 1 Corinth-
ians 11:29, "he that eateth and
drinketh unworthily, eateth and
drinketh damnation to himself," the
word which is rendered "damnation"
is the same as that which is render-
ed "condemnation" in verse 34.
The Revised Standard Version has
"eats and drinks judgment upon
himself."

The younger widows who wish
to marry do not incur "damnation,"
because they have cast off their
first faith"; they incur "condemna-
tion for having violated their first
pledge" (1 Timothy 5:12). "How
can ye escape the damnation of
hell?" (Matthew 23:33) means "how
are you to escape being sentenced
to hell?" Which leads me to say
that these revisions do not affect
the doctrine of eternal punishment,
which rests upon Biblical grounds
more substantial than misinterpre-
tation of the obsolete use of the
words "damnation" and "damned."

The Washington Observer

By Gerhard Lenski

Population Problems

By Gerhard Lenski

Our scientists — those concerned about population—are worried. The human family is increasing too rapidly. Our world is becoming overcrowded. There isn't food enough to go around. Something explosive is bound to happen as the world is called upon to feed 100,000 new mouths every single day in the year.

Dr. George Beadle, retiring President of the American Association for the Advancement of Science, recommends that the birth rate be decreased compatible to the resources of the earth. Lower birth rates, after a while, make for prosperity, better health, better education and more peace. The hungry masses, says Dr. Beadle, are easily led into war by power-hungry charlatans. Dr. Fairfield Osborn of the New York Zoological Society speaks along the same lines. Man is intelligent enough to cut down the birth-rate, but somehow he doesn't. He could increase the food supply, but he doesn't. He simply goes on multiplying while the natural controls of starvation, disease and war are no longer effective. There is little hope that voluntary birth control will help. The future appears dark.

What answer shall the church

give to this problem? There can be little doubt as to the correctness of the general analysis given. The figures appear to verify it. As for increased difficulties and dangers arising from overcrowding, these also seem to be already as real as the scientists say they are. But the solution—what and where is it? Is birth control the answer? Voluntary birth control? Enforced birth control? What say our church leaders, our theologians, our men of God in response to the cry of despair our scientists raise? Our pastors, as marriage counsellors, are advising young couples who come for marriage. What are they telling these young people, these potential parents?

Too often the church has been silent in matters of this sort. We are glad to report that, under present pressures, this is not the case. At recent conventions special committees have brought in reports and recommendations covering marriage, divorce, birth control and related matters. Some excellent guidance has been provided to meet the existing problem and will, no doubt, be given our people in due time. Our scientists report the future as dark. We do not believe it is as dark as they say.

Exit for Eden

Not many tears are being shed in London or Washington over the resignation of Sir Anthony Eden as Prime Minister of Britain. Sir Anthony has had a stormy ministry from the start and recent events have brought him into disrepute both at home and abroad. His inherent unwillingness to work with President Eisenhower and to placate Secretary Dulles has cost him his confidence paid off badly. The armed intervention in Egypt with the connivance of France and Israel has provided a crowning climax to a series of blunders. Now, with tears in his eyes, presumably broken in heart, he makes his exit and Queen Elizabeth must name a new Prime Minister in his stead.

No doubt, Sir Anthony deserves much of the blame now heaped upon him. But now that he is going, time elapsed, it would seem that the thoughts of him might help us reach out in some other direction. Certainly it should temper our judgment a bit to realize that he did have a hard job to fill. Granted that he did err greatly in his handling of recent events, might it still be remembered that on many occasions he did display common discretion and the spirit of cooperation? Realizing this, shall we not surely be accompanied with sympathy and blame with moderation and understanding?

Then, might not this whole episode help create in us as Christians a better attitude toward those who represent us in high position. They, too, have hard jobs to fill, jobs in which a single misstep can prove ruinous. Shall we not remember and remember that we shall we not try to be prayerful toward them as well as critical of the

Bring The Helpless Soul To Christ

By Henry M. Hansen

have a story in Matthew 9: of the cure of a paralytic man received power with the forgiveness of sin to walk in newness to the glory of God and to amazement of men. Soul-cure with forgiveness, because forgiveness of sin is deliverance from its dooming curse and

He performs a double miracle spiritual cure, then physical. This is the divine order. Now-a-days the order is often reversed so that He fails to accomplish His purpose in the lives of men. Physical cure is sought, physiological advice given, but the Gospel solution of bringing souls to Christ is neglected. Sin is not regarded as a crippling power demanding Christ as Savior.

We are told that there are nine different terms used for sin in the Bible.

In our text the word 'hardness' is used designating sin as a crippling power. Sin paralysis! This is what St. Paul points out in the seven chapters to the Romans. He concludes his argument concerning the crippling effect of sin in Romans 7:23, 24, claiming the utter helplessness of man to overcome it, thanking God that it is over-

come through Jesus Christ our Lord.

Every soul needs to be driven to a realization of his need of Christ as Savior. God seeks to bring all men to this realization so He may accomplish what He seeks—the salvation of sinners. Jesus says, I am not come to call the righteous, but sinners to repentance." V. 13. The bane of society is the lack of the sense of the direst need of mankind for the Savior.

Fortunate for the paralytic man that he realized his need for *divine deliverance from the power and curse of sin*. Therefore Jesus could say to him, "Son, be of good cheer; your sins are forgiven." If Jesus had chosen to let him remain a physical paralytic, he would still be able to praise God for release from the curse and power of sin. That is really what matters. Now that God had accomplished His purpose through discipline preparing the paralytic to accept Christ as Savior, He also cured him physically. This was an added blessing, because he sought first the Kingdom of God and His righteousness. We can always know as believers that God will deal with us in the very best way if we seek Christ as Savior, but we must leave His dealings with us into His care.

We can definitely say that Jesus gives no promise of curing people's physical ailments, when they refuse Him as Savior. If people seek Jesus only for physical healing, we have no right to demand of God, "Heal them!" We should rather remind them of what Jesus said to the nobleman who came and demanded that Jesus should heal his son. Jesus said, "Except you see signs and wonders, you will not believe."

God welcomes sinners, not the self-righteous and impenitent to come to him. The four men brought a penitent soul to Christ. They had the faith and motives Christ could honor. Jesus, seeing *their faith* acted upon it. Jesus longs to have believers bring penitent sinners to His feet.

They made an "overhead ap-

proach" to Jesus. They went over the heads of those who doubted Christ's right and power to forgive and deliver from sin. There are many who would hinder men from being brought to the feet of Jesus as Savior. They reject the Saviorhood of Jesus, but true believers know that *only Christ can save*.

We believers have the opportunity and responsibility of bringing helpless souls to Christ. We should seek them out and carry them on the arms of faith and prayer to Jesus, who alone can save. Psychiatrists, doctors, and quack religious leaders, self-sufficient educators cannot cope successfully with the problem of sin. Only Christ can restore the soul to health. Therefore we should have more Gospel teams in our congregations who bring souls to Christ. We need more of the spirit and faith of the four men of our text in our congregations. Matthew who relates this story of the healing of the paralytic after heeding the Christ-call, "Follow me!" sought to bring others to his blessed Savior.

Bringing victims of sin to Christ as Savior is the calling of the church. Psychiatrists, doctors and educators have their rightful services, but sinners need the Savior. Jesus would say, "Bring them unto me." We need more true followers who use every possible insight to the needs of our fellowmen, but especially realize the direst need of mankind is the Savior. We need more church members who will share in a cooperative effort Christ's great concern for the helpless victims of sin and *bring them to Him*. Then we will see fresh demonstrations of Christ's saving power delivering souls from the crippling power of sin and being enabled to walk in the ways of God with great delight even if they must continue to carry some physical infirmity.

How well do we respond to the Christ-call in our several congregations? How many Matthews have we? How many Gospel teams? After all it is only what is done to help others to Christ which counts. Give Him His right as Savior!

Our Foreign Mission Fields

This page is edited by
Rev. K. R. Jensen, Vibok
South Dakota

JAPAN

News from Neve

A letter from Missionary Lloyd Neve at Kurume in Japan gives us the important announcement of the dedication of a portable chapel in Sensoku. This is the first of a number of portable chapels for which plans have been made.

"At our first meeting after the dedication, the building proved its worth. In addition to our regular attendance of three to five people, we had three new ones present—a rarity indeed in the days when we were meeting in private homes. Here in Sensoku, as in several of our other preaching places, 'three is a crowd,' so we were more than pleased. Oyama-san, a graduate of Kobe Bible School who lives in the church and does full time evangelism work there, also reported that the church school enrollment had about doubled to fifty children. This is only the beginning. The gift of a building in Sensoku gives us hope for the growth of a strong congregation there.

"A second portable chapel in our area is planned for Yoshii. With that we shall have a string of five chapels or churches across the island between Kurume and Oita.

"We are also rejoicing over the turn of events in Tosu, a small city fifteen minutes by train from Kurume. Tosu was recognized as an independent preaching place at the church's convention in April. This means that they will begin there to assume responsibility for self-support and evangelism in their area. Two years ago, some five missionaries contributed enough money to buy an excellent piece of property in Tosu. As this property was well located and ample in size, we looked forward to the day when we could have our own church building. However, funds for such a building were not even appearing on the horizon. This spring the idea came to us to sell part of the property, the price of the sale to go into a new church. Because the price of land has doubled in the two years since we bought the property, some nice figuring on a Japanese abacus showed us that half of the land would bring us within striking distance of the amount that we needed to give us a nice church

building on the remaining piece of ground. The building in question is our former pre-fabricated house at Tosu, which, unlike Noah's ark, did not float on the waters in the 1953 inundation, but, instead, the waters pass through. It was dismantled in favor of the new house finished last October and since then has been gathering dust in a warehouse in Fukuoka.

"It is now seen that \$2,000 will bring this dismantled pre-fabricated building out of storage and will set it in Tosu completely refinished with new floors, ceilings, foundation—in fact, almost everything. We received about \$1650 from the sale of the land. We were gratified at the decision of the eight members of our meeting place in Tosu to take the responsibility for raising the \$300 needed to balance the building budget. They already have a building committee at work planning the building and preparing to supervise the construction.

"The church building itself is not the end of our present plan. If a strong congregation with an independent spirit and a will for self-support can now go along with the building, we will have, more than ever, reason to give thanks to the Lord for His bounty."

A DOOR SWINGS OPEN

By Ingolv Hoyland

The jeep skipped along over a stony and rough road. We were on our way to the nearest "city" for mail supplies for our boarding school.

However it came about, I got on a road not now taken to reach our destination. Soon we passed through a village entirely unknown to us. We eyed no signs of a Christian home or family. The village street was narrow and almost impassable. I wondered why I had taken this road and was tempted to return. But on second thought I realized that we had covered over half the distance on the poor road; wherefore, there was no sense in returning.

We Met Three Wretches

Reaching the far end of the village street we saw three men leading a third coming out to the road. The

tly were not minded to yield to the jeep; they drunk. I hurriedly stopped the jeep to let them as they continued their staggering pace down the . Here it was King Alcohol who ruled.

they passed me, I noticed that the man in the e had blood on his face and clothing. I called to to inquire what had happened. They stopped and ed to one of the man's eyes. I jumped out of the to investigate a little more closely.

or man, how he looked! The lower eyelid had been torn and hung down over the cheek, exposing the part of the eyeball. The man had stumbled in some wood; but fortunately the eye was not injured. was without bandages, I hurriedly tore a rag off white shirt to give the eye some protection and the man to come along to our hospital. I assured hat it was necessary if he were to save his eye. This ed quite a stir and loud protest among the villagers. r no circumstances could that be permitted. I found illage chief and explained to him that the man n great danger of losing his eye unless the help competent physician were obtained. The old chief led a remarkable understanding and soon the ded man and another who was to accompany him ed the jeep and we were on our way to the hospital. there were ready hands to receive him. "Take good f him," I shouted, as I continued on my way to the

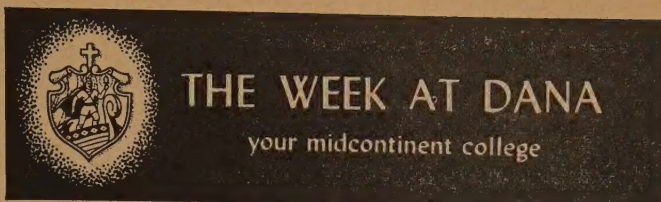
The Lord's Way Is Revealed

veral weeks passed. I had almost forgotten the in- when one morning a man stood coughing outside oor (their way of knocking). I opened the door and what I could do for him. He informed me that an I had helped requested me to come to their vil- He liked to have a talk with me.

ouple of days later I was on my way to the vil- As soon as I entered the village the children gather- round me and shouted "Sahib, Sahib!" I was led e man's house. He came out to the street to meet d bowed reverently before me, what I, according od Santal custom, should have done to him. "You my sight," he said, "And now I have decided to up drinking and become a Christian."

at a long time with him in his courtyard. When to leave, he asked me to return again. I sent an elist to the village. He tells me that there now ree families in the village who desire to become ians.

l has opened a door to these village folk. Now I stand why I had to take a different route to the hat morning.



College Leaders Meet in Philadelphia

C. C. Madsen

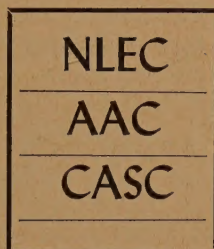
It was my privilege to represent Dana College at three significant educational conferences in Philadelphia on January 6 to 9.

The National Lutheran Educational Conference, meeting for its forty-third annual convention, had as its theme, "Lutheran Higher Education, 1956 to 1970." Under the able chairmanship of Dr. O. P. Kretzmann and the leadership of Dr. Orville Dahl, executive

secretary, the delegates representing 22 Lutheran seminaries, 31 colleges and 17 Junior colleges dealt realistically but in a strong spirit of confidence with the stupendous challenge facing Lutherans in Christian higher education during the next fifteen years.

The largest of the conferences was that of the Association of American Colleges. Hundreds of delegates representing the liberal arts colleges of America focussed their attention on the theme "Education of Free Men in a Free Society for a Free World." President A. Whitney Griswold of Yale in his keynote address "The Cost of Freedom: an Academic View" declared that the most important safeguard of freedom is informed vigilance. This safeguard, he emphasized, can be preserved in our culture primarily by those institutions of higher learning which insist on preserving the highest ideals of liberal arts education.

Of particular significance to the smaller colleges was the conference of the Council for the Advancement of Small Colleges. This comparatively new organization of fifty-three colleges, of which Dana is a member, was accorded significant attention at the conferences. Dr. Theodore A. Distler, Executive Director of the Assn. of Am. Colleges, participated actively in the Council sessions. One of the main addresses to the Council delegates was presented by Dr. Clarence Faust, Vice-president of the Ford Foundation. Dr. Faust pointed to the small independent and church-related colleges as one of the most hopeful aspects in the future of American higher education. They, in most instances, offer the best potential for expansion to meet the pressures of rapidly mounting enrollment. The *Philadelphia Inquirer*, 8 January, 1957, reported Dr. Faust's address under the heading "Small Colleges Hailed as Pilot," and included the following report of his address: "The smaller, more flexible colleges can correct what he calls a 'tendency to spoon-feed students and to package courses, by preserving the essential purpose of education. This essential purpose,' he concluded, 'is to develop to the full man's peculiar capacity for reflection, keeping in their place such peripheral matters as athletics and vocational training.'"



THE LUTHER LEAGUE

John W. Nielsen, Editor

Thankfulness

By Grace Ann Ellefson

In Psalms 105 and 107 we read: "O give thanks unto the Lord, call upon his name; Make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works." "O, give thanks unto the Lord, for he is good: for his mercy endureth forever."

Tonight as we observe the last few minutes of the old year and begin the new year, let us all think about these four questions.

What am I thankful for? How often am I thankful? Do I tell others of my thankfulness? And—For what and how can I be more thankful in 1957 and the coming years?

What am I thankful for? I am afraid that too many times when we get to the end of a year, we look back and wonder just what we do have to be thankful for. Perhaps there has been sickness or other misfortune which weakened and shook our faith in God. We must remember that God's will is being done and that He does what is best, even if it does seem difficult to bear at the time. But as I stop to consider just what I am thankful for, I find these things most prominent—do you? The heavenly Father sending His Son, Jesus Christ, to earth, to be born of Mary, to die, rise again, and grant us forgiveness of sins. In addition to this most gracious gift, we all can thank God for His Holy Word, for a church in which we can worship Him (this should lie close to our hearts for He has provided us with this beautiful church after the other one was destroyed by fire). Thanks be to God for good health with which we may serve Him, for Christian parents and families, for Christian friends, for peace and freedom within our country; for food, clothing, and shelter; and for schools of higher learning. No doubt we take many of these things for granted much too often and forget where they came from.

Let us consider now the question "How often am I thankful?" Now at Christmas when we commemorate the birth of our Lord Jesus Christ, we are reminded of His lovingkindness and saving grace. Are we always

thus aware of it in July and August? At Thanksgiving we are thankful, for it is the day set aside for thanks. Yes, on these special days it is brought to our attention that we should be thankful, but all the days of the year should be ones of offering thanks as well as these. Each day should be a special day in our lives, with a time set aside for praising and thanking God.

I am sure you have heard the statement, "Actions speak louder than words!" Our actions, as Christians, will show others of our love toward Christ. That is the answer to the question "Do I tell others of my thankfulness?" "Make known his deeds among the people" "Be ye doers and not hearers only," are words from the Bible. Are we carrying out these commands? I am sure we would all end up with a low total if we added the number of people to whom we have been Christ witnesses. We must be home missionaries willing that the Lord's love shine through us, so that others may see and hear of Him and then in turn witness to still others.

Truly, as we stop to think about it, there is much more we have to be thankful for!

Let us answer the last question, "For what and how can I be more thankful in 1957 and the coming years?"—by resolving right now as we enter into 1957, that each of us, every day will thank God for all things, whether it be physical blessings, friends, things in nature, or for Himself.

(This sermonette was written by Miss Grace Ann Ellefson of Trinity Lutheran Church, Washington, D. C., and delivered by her at the New Year Eve Service on December 31, 1956—J.W.N.)

"The TRUTH Shall Make You FREE"

**Theme For 1957 International Luther League
Convention At Fresno, California**

June 27-30

To Go or Not to Go?

By Howard Clark

more and more of America's youth are going to college. The 1954 fall enrollment in higher educational institutions reached nearly 2.5 million. That was an 11% over 1953's enrollment and an 18% gain over 1951 the low post World War II year. That means 31% of our youth is going to college. At the present rate of increase by 1960, 39% of the young people will be college graduates.

Am I saying that everyone should go to college? No! Colleges are most certainly widening their curriculum, and every fellow won't profit from attending. There are those who most certainly are manual-minded and should go to a trade school. Or those with artistic ability who should attend either a specialized school or continue with private study. But get all the available education.

Two kinds of tests may help you to decide if you should be college bound. One is the test of grades. Are you in the top quarter of your class at school? If you have better than average academic ability. However, grades aren't always a sure test. Your low grades may be due to poor health or heavy home responsibilities. If so, you may still be academic material. The other test is the series of scholastic aptitude and psychological tests which are available today. These measure your ability. They should only be taken under the supervision of professionals, such as high school guidance counselors. And they aren't the final word. The science of psychology is new and any reliable psychologist will tell you that in all tests there is the variable factor of human nature. Psychologists set up these tests on the law of average response and along comes someone who answers differently because of some then unexpected emotional factor in his nature. However, if you have the opportunity to take them under professional direction, by all means learn all you can about yourself. It will help you make a decision.

If you feel you have the ability to complete even a hard or so's work, go, for the benefit will be beyond measure. Here is an interesting summarization of why you should go to college.

Life would be not only worthwhile but invaluable if you planned only to live the remainder of your life on a desert island alone. I know the suggestion seems fantastic but stop and think a moment. Haven't you seen illiterate people who have but few interests? Watch them stumbling through the headlines of the newspaper, spelling out the words, and listening to the lights. Now TV has helped them but not much.

High school widens these interests. But college opens the heavens above and earth beneath, the past, the

present, the future. And even more important, enables the college trained individual to 'keep up' by developing within him the ability to find, organize and correlate materials and then incorporate them in his life.

"Thus even on a deserted island my college career would pay off: By right I could revel in the beauty of the constellations of the starry domed heavens above and recall all that I had learned of astronomy. By day I could study the geologic formations of the island or the coral formations of the sea; I could compute the age of the trees and understand something of the birds, insects and animals—and without going any further into the other areas of interest made possible by college, the South Sea island has already become an exciting adventure." (Dr. Cornelius P. Haggard, Pacific Bible College, Azusa, California.)

That, though an excellent reason, is not the only reason to attend college. Most of you will want to do more than spend your life on a desert island. College prepares for leadership and there is always room at the top. College will increase your income through life. Certain types of skilled labor are highly paid but most of it isn't. For many of the higher paid positions a college education is a must.

Too, a college education helps to make your life count for God. We are often reminded that Amos was a gatherer of figs (Amos 7:14) and the Lord used him. True, but he only wrote one short book in the Bible. Much more was written by Moses, who was trained in all the culture of Egypt, and by the Apostle Paul, who was trained in the university of Tarsus. God can use anyone, but consecration being equal, he can use a trained man more. So go to college. Even if you have to work your way through.

Here again we have people with considered opinions on both sides. Some say work by all means, it helps you value what you are receiving. Others say that if you work, you don't have time to study. Some colleges and Bible institutes will not accept students who have to work the first year. If you have to work, you may have to take a reduced schedule. Of course nowadays, there are scholarships and also government help for many to go through college.

But work never hurt anyone. Hudson Taylor not only worked in a doctor's office while securing his medical education but determined never to ask the doctor for his salary. Instead, he prayed the Lord to remind the doctor. Taylor felt his college days were his opportunity to learn to trust God. They could be yours.

(From the forthcoming book, *For Fellows Only*, to be printed by Zondervan.)

BY THE FIRESIDE

OUR PRAYER

God, keep the channel clean!

The channel by which words and phrases flow

From you through me.

Let my motives be

Kept for Thy holy use.

Let naught of sin

Or pride or selfishness e'er enter in to block the way

By which Thy Spirit seeks

To whisper to me what the Savior speaks.

God, keep the channel clean!

—From "Bible Banner"

WITNESS

If a person is a socialist or a communist I will know it in 24 hours; if he is a member of a labour union I will know it within a few days; but if he is a member of a Christian church it may be years before I will ever learn of it.

—The Presbyterian Record

LORD, BLESS OUR HOME

By James Dillet Freeman

Lord, bless this house and bless us all
In care and pleasure, great or small;
Blest be the door friends enter by
And windows that let in the sky
And roof above and walls about
That shut the world and weather out!
Lord, make my house a mansion of
Abiding loveliness and love,
A friendly, comfortable place.
Let pleasant talk like firelight grace
These rooms, and may friends linger
long

To join in laughter or a song.

Blest be these rooms for work or play!
Oh, let my house be sometimes gay
And sometimes still as candlelight.
Be with us, Lord, both day and night;
Blest be our labor and our rest;
Our waking and our sleep be blest.
In care and pleasure, great or small,
Lord, bless this house and bless us all!

—Biblical Recorder

PLUCK

One constant element of luck
Is genuine solid old Teutonic pluck.
Stick to your aim. The mongrel's hold
will slip;
But only crowbars loose the bulldog's
grip.

Small though he looks, the jaw that
never yields.

Drags down the bellowing monarch
of the fields.

—Oliver Wendell Holmes

Doubt sees the obstacles—

Faith sees the way.

Doubt sees the darkest night

Faith sees the day.

Doubt dreads to take a step

Faith soars on high.

Doubt questions "Who believes?"

Faith answers "I."

—Selected

THINGS THAT NEVER DIE

The pure, the bright, the beautiful
That stirred our hearts in youth,
The impulses to wordless prayer,
The stream of love and truth,
The longing after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need;
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high,
The sorrow of a contrite heart—
These things can never die.

Let nothing pass, for every hand
Must find some work to do,
Lose not a chance to waken love—
Be firm and just and true.
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
"These things shall never die."

—Charles Dickens

MODERN ARCHITECTURE

"Call it modern architecture—whatever it is—but by any other name it would look as bad. The big idea seems to be to build a church that looks like anything but a church. . . . One proof that the church is a divinely instituted institution is that it has survived many horrible buildings erected in its honor. No purely human institution could have done that."—The Christian Century (Undenominational)

PRAYER

O ever-present Lord, I pray
Be with me at the wheel today.
Fill every corner of my mind,
So roaming thoughts no lodging find.
And take control of my two eyes
That I may be alert and wise,
And take my feet, and take my hands
That they react to quick demands.
Give me Thy guidance, Friend Divine,
For other folk as well as mine.
Then, when we come to journey's end
My prayers to Heaven will ascend
In utter thankfulness to Thee,
Who kept the wheel all day with me.

—F. Oswald Bayly

ARE ALL THE CHILDREN IN?

Author Unknown

I think oftentimes, as the night deepens
And the old house on the hill,
Of a yard all wide and blossom-strewn
Where the children played at will.
And when the night at last came down
Hushing the merry din,
Mother would look all around and ask
"Are all the children in?"

'Tis many and many a year since
And the old house on the hill
No longer echoes to childish feet,
And the yard is still, so still.
But I see it all as the shadows creep
And though many years have fled
Since then, I can hear our mother ask
"Are all the children in?"

I wonder if, when the shadows fall
On the last short earthly day,
When we say good-bye to the world
Outside,
All tired with our childish play
When we meet the Lover of boys
And girls
Who died to save them from sin
Shall we hear Him ask, as Mother
"Are all the children in?"

TING CHURCH MEMBERS

(Continued from page 1)

the demonized girl who follow- Paul and Silas saying, "These are the servants of the most God, which show unto us the of salvation." There was nothing g with what she said but there a lot wrong with who said it. Paul would not accept the mony of the devil even though testimony was true. Some of cept the truth from any source. ld it not enhance the gospel to a string of testimonials from ers? Would it not attract atten- to get the approval of notori- demoniacs? That would be a op" of first magnitude. Our positively refused the endorse- of Satan at the very start. To- when all men speak well of re- n we accept such commenda- from any source.

en there was Simon the Sorcer- Acts 8:9-24) who believed and baptized. Here was a spectacu- onvert and I am not sure that offer to buy the power of the Spirit would be met today such stern rebuke as Peter

gave him. Would we not think it too severe to say, "Thy money per- ish with thee . . . Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God . . . Thou art in the gall of bit- terness and the bond of iniquity"? After all, an ex-sorcerer would be a drawing card and we might play him up instead of putting him down.

The New Testament reveals strange ways of dealing with un- usual prospects. In those days they were recruiting disciples, not join- ers. They let some get away. Others durst not join them. Yet the Lord added multitudes. The day came when Emperor Constantine "joined" and after that anybody and every- body could get into the fold and the church settled down in this

world. Today it is quite the thing to be a church member. No real change seems to be necessary. The shame and reproach of the old rug- ged cross are words in a hymn-book to be left in the pews. But in the sight of the Lord it means what it al- ways has meant. We had better read the New Testament again and get a new perspective for prospectors.

—Watchman-Examiner

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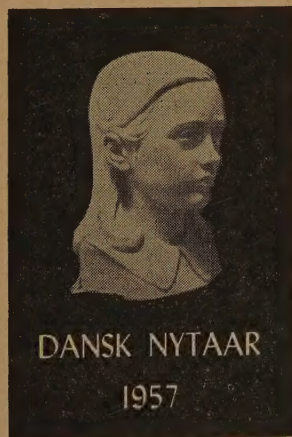
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	Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission
Previously acknowledged (January 11, 1957)	157590.70	11850.66	50433.64	24026.38	36634.21	5983.61
Blair, Nebr., Synodical Women's Missionary Society Treasurer: Golgotha W.M.S., Chicago, Ill., \$25.00 for Eben Ezer Elev. Fund	10.00	10.00				
Priscilla Guild, Hamlin, Ia.						
Silver Anniversary gifts from United Workers, Shelby, Ia., \$69.00; S. Anniv. gift from Women of the Church, Council Bluffs, Ia., \$70; Silver Anniv. gift from St. John's Luth. Ladies Aid, Oregon, Wis., \$3; and Silver Anniv. gift from Rutland, Ia., Luth. Ladies Aid \$44	186.00		93.00		93.00	
From St. Mary's Luth. W.M.S., Kenosha, Wis.	25.00					25.00
From Kyushu Missionary Society, Immanuel Luth. Church, Racine, Wis.						
Utah Mission \$25 and Eben Ezer Old People's Home \$25	75.00				50.00	25.00
From Rutland Trinity Luth. Ladies Aid, Rutland, Ia.	105.00	20.00	30.00		10.00	15.00
Rutland Trinity Luth. Ladies Aid for Eben Ezer Home \$15	5.00				5.00	
In memory of Mrs. Maren Gregersen						
Rolfe, Ia., Rec'd of Mrs. Dorothy Gaskill and Mrs. Margaret Henderson in memory of their parents Mr. and Mrs. Mads Johansen	10.00					
Aurora, Colo., Altura Luth. Church	75.00	4.00	31.00	8.00	16.00	2.00
Milltown, Wis., Milltown Luth. Church from the Busy Bees in memory of Ada Anderson \$5, In memory of N. J. Larson \$2	7.00				7.00	
Moorhead, Ia., Bethesda Luth. S. S.	36.00	36.00				
Ringsted, Ia., St. Paul's Luth. S. S.	25.00	25.00				
Winnipeg, Can., St. Ansgar Luth. S. S.	8.00	8.00				
Northfield, Minn., St. Peter's Ladies Aid in memory of Lee Roy Quinell	3.00				3.00	
Northfield, Minn., St. Peter's Luth. Church, Thanksgiving Offering	146.40					
Green Bay, Wis., Bethel Luth. S. S.	50.00	50.00				
Oregon, Wis., St. John's Luth. S. S.	10.16	10.16				
Owatonna, Minn., Our Saviour's Luth. Church	100.00		50.00	25.00		
In memory of Mrs. Fred Christianson by her husband	10.00				10.00	
In memory of O. P. Jensen by Mr. and Mrs. Alfred Anderson	2.00				2.00	
Audubon, Ia., Ebenezer Luth. Church S. S.	15.00		5.00		10.00	
Shelby, Ia., Un. Ev. Luth. Church from the United Workers	17.61			17.61		
Oakland, Calif., Our Saviour's Luth. Church	200.00	12.00	84.00	20.00	42.00	4.00
Northfield, Minn., St. Peter's Luth. S. S. from the Christmas Program	83.44	83.44				
Luok, Wis., First Engl. Ev. Luth. Church	573.00	34.00	240.00	60.00	120.00	11.00
From Mr. and Mrs. Ted Pagh	12.50	12.50				
Castro Valley, Calif., Faith Luth. Church	264.41	15.00	110.00	29.41	55.00	5.00
Avoca, Ia., English Luth. Church	200.00			200.00		
Racine, Wis., Immanuel Luth. Church	2000.00	120.00	840.00	200.00	420.00	40.00
Kansas City, Kan., Westwood Luth. Church	146.50	8.00	61.00	16.50	30.00	3.00
Neola, Ia., St. Paul's Luth. Church	324.99	19.00	136.00	34.99	68.00	6.00
Westby, Mont., Daneville S. S. from the Birthday bank and Christmas offering	40.00	40.00				
Burbank, S. D., Rockfield S. S. from the Christmas collection	8.15	8.15				
Clinton, Wis., Pella Eng. Ev. Luth. Church	200.00	12.00	84.00	20.00	42.00	4.00
Sidney, Mont., Pella Danish Luth. Church	300.00	18.00	126.00	30.00	63.00	6.00
Cushing, Nebr., St. John's Luth. Church	38.70	38.70				
Elk Horn, Ia., Salem Luth. Home Ladies Aid in memory of Mrs. Bertha Rasmussen	3.00				3.00	
Elk Horn, Ia., Elk Horn Luth. Church in memory of Mrs. J. C. Christensen from relatives and friends \$50 and in memory of Marius Hansen from relatives and friends \$12.50	62.50				62.50	
Green Bay, Wis., Bethel Ev. Luth. Church	578.15	34.00	242.00	61.15	121.00	11.00
Brooklyn, Wis., Brooklyn Luth. Church	175.00				175.00	
Denver, Colo., Christ the King Ev. Luth. Church	85.00	5.00	35.00	10.00	17.00	2.00
Clifton, Ill., Zion Ev. Luth. S. S. offering on Harvest Festival Sunday	25.70	25.70				
Cordova, Nebr., Our Savior's Luth. Church	130.30	8.00	54.00	15.30	27.00	2.00
Denver, Colo., First Bethany Ev. Luth. Church	500.00	30.00	210.00	50.00	105.00	10.00
From the Ladies Aid of First Bethany, in memory of Mrs. Walter Larsen \$5 and in memory of Mrs. Bertha Marie Jensen for Gen. Fd. \$5	30.00	10.00		10.00		10.00
For Good Shepherd Home, Blair, Nebr. \$10 and \$10 for Bethany Home, Minden, Nebr., in memory of Mrs. Carolina Hansen						
Racine, Wis., Our Savior's Ev. Luth. Church	1562.00				1562.00	
Racine, Wis., Gethsemane Ev. Luth. Church	1700.00		1700.00			
Clifton, Ill., Zion Ev. Luth. Church from the 5th graders of the Sunday School with Mrs. Ed. Johnson as teacher	5.00					5.00
Poy Sippi, Wis., First Luth. Church	700.00	42.00	294.00	70.00	147.00	14.00
Trufant, Mich., St. Thomas Luth. S. S. from the birthday bank	11.59	11.59				
Racine, Wis., Emmaus Ev. Luth. Church	1000.00	60.00	420.00	100.00	210.00	20.00
Pass Lake, Ont., Pass Lake Ladies Aid	30.00				30.00	
No. Hollywood, Calif., Valley Luth. Church	699.95	41.00	293.00	74.95	146.00	13.00
Brush, Colo., All Saints Church Christmas Offering	30.39	30.39				
Cushing, Nebr., St. John's Luth. Ladies Aid	12.50	12.50				
Sidney, Mont., Brorson Church	50.00			50.00		
Rolfe, Ia., St. Paul's Luth. Church	714.45			714.45		
Chicago, Ill., Atonement Luth. Church	250.00	15.00	105.00	25.00	52.50	5.00
Camp Douglas, Wis., St. Stephen's Luth. Church	100.00	6.00	42.00	10.00	21.00	2.00
Rutland, Ia., Trinity Luth. S. S.	37.69	37.69				
Toronto, Ont., Can., St. Ansgar Luth. Church	399.50	86.50	131.00	48.00	65.00	10.00
Del Rey, Calif., Pella Luth. Church	421.46	25.00	176.00	45.46	83.00	8.00
Coulter, Ia., Nazareth Luth. S. S.	102.18	102.18				
Plainview, Nebr., Bethany Luth. S. S.	100.00				50.00	50.00
Christmas Offering	26.93	26.93				
Kenmare, No. Dak., Nazareth Luth. Church	177.88	10.00	64.00	29.88	37.00	4.00
Mason City, Nebr., Zion Luth. S. S.	21.25	21.25				
Elk Horn, Iowa, Elk Horn Luth. Church, closing out account of Charlotte Sorensen	3.77				3.77	
Eugene, Ore., Emmaus Luth. Church, in memory of Mr. Andrew M. Anderson, Rec'd \$10 from Mr. and Mrs. Herman Arneson, \$5 from Mr. and Mrs. Martin Johnson; \$2 from Miss Darlene Smith, \$2 from Mr. and Mrs. Valderman Christensen and \$5 from Mr. Ejvind Laursen; In memory of John C. Johnson \$5 from Mr. and Mrs. Martin Johnson	29.00				29.00	
Camp Douglas, Wis., St. Stephen's Mission Guild	40.00			40.00		
Flaxton, N. D., United Luth. Church, rec'd of Mr. and Mrs. Holger Schultz	50.00					
McNabb, Ill., McNabb Luth. Ladies Aid	75.00		25.00			
Pewaukee, Wis., Galilee Luth. Church, rec'd of Rev. and Mrs. Laurits H. Pedersen in memory of Mr. and Mrs. Albert Schjodt			50.00			
Westbrook, Me., Trinity Luth. S. S. Christmas program	5.00		5.00			
Omaha, Nebr., Pella Luth. S. S.	69.67	69.67				
Portland, Ore., Bethany Luth. Church in memory of Danny Johnson, from Mrs. Basford	46.30	46.30				
Westby, Mont., from Mr. and Mrs. Jacob Rasmussen	5.00					
Kenmare, N. D., Nazareth Luth. S. S.	2.00			5.00		
Hartland, Wis., Our Savior's Luth. Church	144.18	144.18			2.00	
Milwaukee, Wis., Kingo Ev. Luth. Church	1000.00	60.00	420.00	100.00	210.00	20.00
From Selenor Pedersen, Dickson, Canada	225.00	13.50	94.50	22.50	47.25	4.50
Tilley, Canada, Bethany Luth. Church	20.00					20.00
Tilley, Canada, Bethany Luth. Church	90.00	5.00	37.00	11.00	18.00	2.00
Hussar, Canada, Our Saviour's Com. Luth. Church	290.00	17.00	121.00	32.00	60.00	5.00
	200.00	12.00	84.00	20.00	42.00	4.00
Total received to date	174940.90	13442.90	56926.14	26232.58	41011.23	6351.11
1956-57 Budget	339817.00	19404.00	143033.00	32103.00	70663.00	7800.00
Percentages (approximate)	100 Per.	.06	.42	.19	.31	.23

L MISSIONS	Foreign Missions 1956		South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission
	Total Received	(Where Most Needed) Action						
Receipts including LWA for 1956	47187.34		43867.86					
VA receipts for 1956	43867.86		43867.86					
ly acknowledged (January 11, 1957)	3319.48	1350.22	000	428.52	696.99	374.60	305.73	57.00
Feb., First Luth. Church	174.78		174.78					106.42
Feb., Synodical Women's Missionary Society Treasurer:								
n Faith Luth. W.M.S., Hayward, Calif., Life membership for Mrs. Max Kitchuck, Hayward, Calif., Mrs. Herbert Olson, Castro Valley, Calif., and Mrs. Dorothy Smith, Castro Valley, Calif.	20.25		20.25					
n St. Paul's Women's Guild, Lynwood, Calif., Life memberships for Mrs. Arletta Schuster, Lynwood, and Mrs. Ordell Witte, Compton, Calif.	13.50							
m Atonement W.M.S., Chicago, Ill.	180.00			13.50				
m Graettinger, Ia., Women of the Church	35.00		60.00	40.00	40.00	40.00		
m Priscilla Guild, Hamlin, Ia.	30.00		35.00					
m E.L.C. Society, Avoca, Ia.	10.00		10.00	20.00				
m Luth. Ladies Aid, Harlan, Ia.	160.00		40.00	40.00	40.00	10.00		
m Mrs. Vogt of United Workers, Shelby, Ia.	1.00		1.00					
nel Ladies Aid, Waupaca, Wis.	50.00		15.00	15.00	10.00	10.00		
nel Ladies Aid, Waupaca, Wis., for Helen Danielsens								
Mission work in So. America	10.00		10.00					
Mary's Luth. W.M.S., Kenosha, Wis.	115.00		25.00	25.00	25.00	25.00	15.00	
shu Missionary Society, Imm. Luth., Racine, Wis.	100.00		25.00	25.00	25.00	25.00		
, Dist., W.M.S., Dec. and Jan. Salary for Missionary								
Helen M. Jacobsen	140.00					140.00		
Savior's Luth. W.M.S., Racine, Wis.	100.00		25.00	25.00	25.00	25.00		
land Trinity Luth. Ladies Aid, Rutland, Ia.	40.00		10.00	10.00	10.00	10.00		
lin Jr. Mission Society	7.10			7.10				
pl, Wis., First Luth. S. S.	26.11						26.11	
Feb., Rec'd of Mr. and Mrs. N. T. Lund \$5 in memory of								
ert Schjodt and \$5 in memory of Janice P. Hansen	10.00		10.00					
Feb., First Luth. S. S. from the Children	95.00		95.00					
ld, Minn., St. Peter's Luth. Church	43.00			43.00				
ay, Wis., Bethel Luth. S. S.	50.00		10.00	10.00	10.00	10.00	10.00	
ld, Minn., St. John's Luth. S. S. Special Project	21.27			21.27				
a, Ia., Ebenezer Luth. Church from the S. S.	10.00		5.00		5.00			
nd, Calif., From Rev. and Mrs. Edward R. Andersen, Eu-								
a, Ore., in memory of Mrs. Erits Andersen	5.00		5.00					
Calif., Our Saviour's Luth. Church	20.00		20.00					
alls, Ia., Nazareth Luth. Church, from Mr. and Mrs.								
s Smith	5.00		5.00					
alls, Ia., Nazareth Luth. Church from Mrs. Herman C.								
bsen, in memory of her husband	10.00		10.00					
Mont., Rec'd of Martin H. Iversen in memory of Mrs.								
H. Rosendahl	10.00		10.00					
ld, Minn., St. Peter's Luth. S. S. for Timotheus	50.00					50.00		
alls, Ia., from Nazareth Church Women in memory of								
nar Hansen	5.00		5.00					
emory of Hilmar Hansen from relatives and friends	75.00		35.00	20.00		20.00		
e, No. Dak., Nazareth Luth. Church in memory of Mrs.								
P. Nelsen of Eugene, Ore., From Mr. and Mrs. A. J. Ped-								
erson \$3 and \$2 from Mr. Andrew Graveson	5.00				5.00			
m Mr. Paul Manke \$1, Mr. Ezra Larsen \$5, Mrs. Lars								
Larsen \$3, Mrs. Hans Larsen \$2, Mr. and Mrs. H.								
Schiefer \$2, and Robert Larsen Family \$3	16.00					16.00		
Vis., First Engl. Ev. Luth. Church from Mr. and Mrs.								
Pagh	12.50					12.50		
m Mrs. Willie Hansen	2.00	2.00						
la., English Luth. Church from the E. L. C. Society	50.00		50.00					
la., St. Paul's Luth. Church	100.00			100.00				
Feb., from Rev. Immanuel Petersen for Hungarian								
lef	6.80		6.80					
son, Minn., rec'd of Mrs. Martin Tange in memory of								
usband Martin Tange	80.00		20.00	20.00	20.00	20.00		
ay, Wis., Bethel Ev. Luth. Church (Luth. Welfare \$88)	210.01		210.01					
a, Calif., Thorpe's Beauty and Barber Supply for Japan								
h. Bible School	37.53			37.53				
er, Alta., Trinity Un. Luth. S. S. for 1 year's support of								
children in the Leper colony, Africa	60.00					60.00		
a, Wis., Trinity Luth. S. S. in memory of Mrs. Marie								
erson	5.00	5.00						
Wis., Our Savior's Luth. Church	44.00		11.00	11.00	11.00	11.00		
Wis., Our Savior's Luth. Church	46.00		11.00	13.00	11.00	11.00		
lywood, Calif., Valley Luth. Church	6.50	6.50						
n, Nebr., St. John's Luth. Ladies Aid	12.50			12.50				
Ill., Atonement Luth. Church for Munshi Tudu	35.00				35.00			
ouglas, Wis., St. Stephen's Luth. Church	13.52	3.52	10.00					
Wis., First Ev. Luth. Church from the Loyal Workers								
le A	11.00		11.00					
ston Island, Wis., Trinity Luth. S. S.	24.00		24.00					
Ont., Canada, St. Ansgar Luth. Church from the S. S.	15.50		15.50					
eles, Calif., Olivet Luth. Women of the Church, salary								
Native Pastor, Naren Soren	175.00				175.00			
n, Ia., Elk Horn Luth. Church (closing out Acc.) of								
or Missionary Society	24.82					24.82		
a, Ia., Ebenezer Ladies Circle	10.00	5.00				5.00		
i, Wis., rec'd of Mr. and Mrs. George Johnson	10.00	10.00						
Mont., from Mr. and Mrs. Jacob Rasmussen	12.00	2.00	2.00	2.00	2.00	2.00		
Alt., Can., C. R. Pedersen	13.00		6.00					
Alt., Can., from Ruth Norre, in memory of Th. J. Jor-								
sen	5.00					5.00		
Total received to date	5984.17	1369.24	608.59	875.27	1207.89	\$23.60	\$85.05	108.11
udget	111144.00		43399.00	16000.00	25090.00	10000.00	16745.00	
ages (approximate)	100 Pct.		.39	.14	.23	.09	.15	

CASE NOTE: In the December 24 issue of the Ansgar Lutheran we credited Faith Luth. Church, Castro Valley, Calif., for \$334.41. \$70.00 should have been credited to loans and interest.

t with thanks.

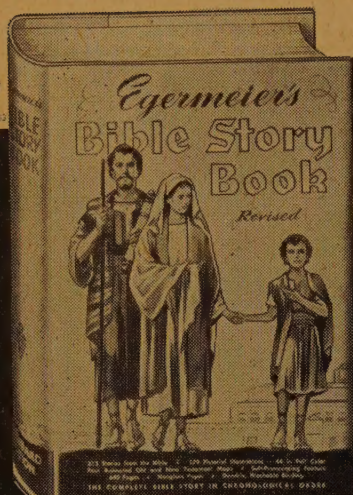
Blair, Nebraska, January 19, 1957.

P. V. Hansen, Treasurer.

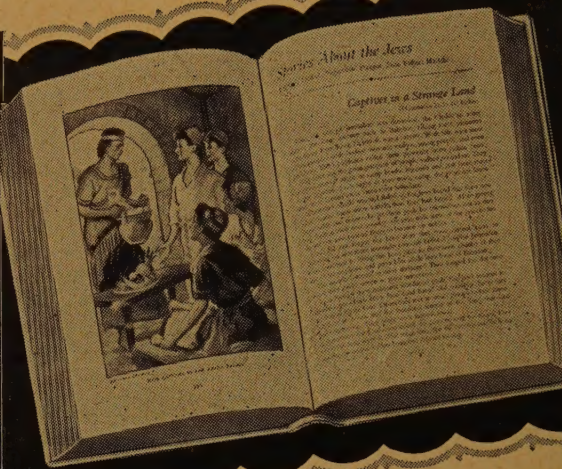
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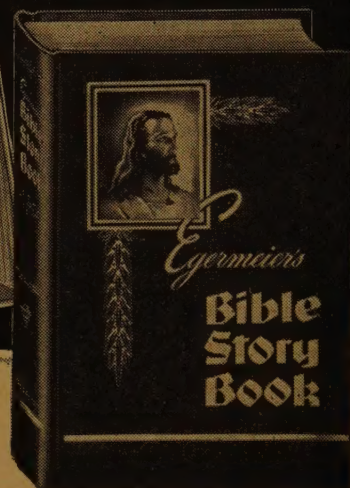
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